

A
C A L L
T O
Back-sliding Israel,

And may be as a Necessary Word of
Caution and Admonition to the Inhabitants
of *East and West-Jersey, Pennsylvania, &c.*
as a Remembrancer to them to call to mind
their former State, and whence they are
fallen.

With some short Account of my leaving
a second time that Party of them called
Quakers, which have Condemned *G. Keith*,
and all that own him, or his Testimony for
the crucified Jesus, our alone Advocate in
Heaven.

By *Elias Burling.*

Printed and Sold by *William Bradford* at the
Sign of the Bible in *New-York*, 1694.

Back-firing Israel
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With some few accounts of my leaving
a record that Party of them of
the party who have come and
of the - of his testimony for
the original form, our alone Adverse is

By Ellen Burling.

and in 1914 I married you both in London.
I am now 72 years old and I am still in good health.

*A Call to Back-sliding Israel, and may be as
a necessary Word of Caution to many of
the Inhabitants of Burlington, &c.*

Hear, O Israel! This short Message
and Testimony is to you, who have
long made Profession of the holy
Truth, yet have not known or witnessed the
pure purging Power of it, thoroughly to cleanse,
wash and sanctifie, and to set you free from sin,
and the power and servitude of it, but have
taken up a false Rest, and are sate down at ease
in Zion, in a Profession of Truth, with a
Name to live, whilst dead, dead as to Holiness,
dead as to the Life, Power of Truth, and di-
vine Knowledge of the Mystery of Christ,
Enemies to the Cross of our Lord Jesus Christ,
that should thoroughly crucifie you to the
World, and the World to you, which raiseth
up the Soul into the Life of Holiness; this you
are Enemies unto in your Minds, by reason of
wicked Works, so hold the Truth in Unright-
eousness, and are crucifying that afresh to
your selves, which should slay and crucifie you
to the World and the Evils of it; but what
will ye do in the end thereof? Though now

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for a Time you may live over & trample upon
 that innocent Life, yet in the end it will be too
 heavy for you, if ye will not bow and bend
 to it, and be willing to fall upon it, and be
 broken by it, it will at last fall heavy upon
 you, and will grind you to Powder; and this
 I have long seen and fore-seen in the Light of
 the Lord, to be your state, many of you;
 therefore hear and fear, all ye Disobedient &
 Rebellious Ones, who have long professed me
 in words, saith the Lord, yet in works have
 denied me, who honour me not, nor is my
 Name feared & sanctified in the midt of you,
 but my holy Spirit is & hath been long grieved
 by you; for you are a Rebellious House, saith
 the Lord, therefore I delight not in you, nor
 are your Offerings pleasant or acceptable in
 my sight, as in days and years past, when they
 were as a sweet smell unto me, whilst you re-
 tained your love and sincerity to my Name &
 Truth, and held fast your Integrity, and my
 holy fear was before you, and whilst yet kept
 and abode in it, it kept and preserved you out
 of many of the Evils of the World, which
 you are since again run unto, and into this
 must you come again, even to your first Love,
 and so Repent, and do your first Works, if
 ever ye come into my favour again, and be
 owned and received of me, and that I again
 receive an Offering at your hands, with Ac-
 ceptance.

Hear,

Hear therefore, O *Israel*! what the Lord
 by his Spirit may signifie unto you, Though
 very long hath the Lord bin with a people
 in this day, even as he bore long with *Israel*
 of Old, forty Years was he grieved & temp-
 ted with that Generation, who after that,
 He by a mighty hand, and an out stretch-
 ed Arm had saved them out of the Land of
Egypt, and had led them through the Red
 Sea, and brought them safe upon the Banks of
 Deliverance, where they sang his Praise, yet
 he afterwards destroyed them that believed
 not; which things are written for our Admo-
 nition, that we grieve not the Lord in rebel-
 ling against his good Spirit, as they did, of
 which we had need to take heed, least we also
 come to fall in this Wilderness, through the
 same Example of Unbelief; for the Lord hath
 Born long with a People and Generation in
 this our Day, and for whom he hath also done
 much, who have long professed him in words,
 some of them forty or near fifty years, but
 what Fruit is there brought forth by too to
 many of them, though he hath waited long,
 year after year, seeking and expecting Fruit,
 of whom he now grows weary, and the Day
 of his long-suffering and forbearance is come
 near unto an end, and that he will say, *Cur
 it down, why cumbereth it the Ground?* And
 this will be the lot & portion of many, unless
 they speedily Repent: His Fruit that he
 expects

expects and looks for, and he will not be longer put off or satisfied without Fruits that may honour him; for barely, a Profession of the holy Truth, without a holy Life, will stand no Soul of us in any stead at all, in the great Day of Account, but he will have an Improvement made by us of his own, and what he hath committed to our Trust, and he that hath not improved his Gift, but hath been idle, sloathful and negligent in his Lords business in his Day and Time, this Gift or Talent will at last be call'd for by the Giver of it, and taken from him, and the Portion of that Servant will be in utter Darkness forever. He that hath an Ear to hear, let him hear this Word, The Lord is taking away thy Diadem, the Crown is falling from thy head, thy flourishing Beauty is passing away quick, the heavenly Sun which thou rejoyced in for a time, now with-draws its shining, the Darkness is now thickening upon thee; instead of spiritual Mirth and Gladness, a Day of Sorrow, Mourning and Lamentation; instead of a Girdle, a Rent, instead of well set Hair, Baldness, and instead of a sweet Smell, behold a stink; and thy Name shall be for a perpetual Shame and Reproach amongst the *Hathen*, because ye have not sanctified the Name of the holy One, but have greatly polluted it in this Land; therefore I will make ye a scorn, a By-word & a Hissing to Nations,

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and Women shall rule over thee, & strangers shall come up and eat your Bread, and shall possess your Habitations, and the Lord will call in others to the heavenly Banquet, the Supper of the Lamb, and who are more worthy than ye, & they shall enter into the Marriage Chamber, & partake of the heavenly Dainties, and they shall come from the East and from the West, and shall enter in, & shall sit down with *Abraham, Isaac & Jacob* in the Kingdom of God, and Ye who have accounted yourselves the Children of it, shall be thrust out for your Disobedience; for there are *first that shall be last, and last that shall be first*; and as ye were in times past, when little in your own Eyes, and in a bowed sence before the Lord, you were then reproach'd, scorned, mocked and derided of the World, and such as knew not God, for your Plainness, your Christian Modesty, your seriousness, Sobriety, Gravity and Moderation, your Self denyal, holy and harmless Conversations, and serious Deportment, and good Behaviour and Testimony against the World, and the Evils and Fashions of it, which your Minds were far drawn out of in that Day; and because ye could not fashion yourselves after the former Lusts, whilst in your Ignorance, nor walk as other Gentiles, that knew not God, in the vanity of their Minds; for that cause, how were ye hated, reproached and reviled, for the Truths

sake, while ye thus stood the Cross; but now on the contrary, since the Offence of the Cross is ceased with many, to my grief, and many more, I now speak even with sorrow of heart, and not to upbraid you, may it not now be said, and that truely, *That ye are now become a Scorn to Fools, and a Reproach justly among the Heathen*, for your evil doing, and for your disagreeable Practices to what the innocent harmless *Quakers* use to be found in, witness your Persecution, by Imprisoning, Fining, and taking away Goods from your innocent Neighbours & Brethren, who for Conscience sake could not conform to you.

And now, that your Evil, *Un-Christian* and *Un-Quaker-like* Deeds and Corruptions, both in Principle & Practice, are brought to light, and which cannot now longer be hid, but they must come forth to publick view, and their Covering, who have not the Truth purely for their Covering, is stripping off them, and their Nakedness, and the Shame of it must and will appear to the view of all. And now instead of looking at the hand of the Lord in it, and humbling of themselves under it, and owning it to be just upon them, for their Hypocrisy and great Unfaithfulness, instead of this lay all the blame upon others, excusing themselves, & blaming and accusing of others with it, and say, *It is this Man or the other hath done it, and brought this Dishonour and Reproach*

to Truth; and its not we, but G. K. and those in the Separation, who have broken Unity with their Brethren, but will not own that they have done any thing that hath justly brought the Dishonour, but wipe their Mouthes, and say, *They have done no Evil.* Yet this I must tell, and am certainly perswaded of it, That had you but continued faithful, and retained your first purity and love to God and his Truth, as ye were once in, this then had not happened, nor should G. Keith, or any other, have suffered thus to lay open & exposed you to the world, which you have all along much endeavoured to hide your Evils and Filthyness from, but now, that which hath been long hid and kept secret is made manifest, and brought to light, for as Christ said, *There is nothing hid, that shall not be revealed, nor covered, that shall not be uncovered, and that which hath been spoken in secret shall be proclaimed upon the House top;* and since you have lost that which once made you a good favour in your Neighbourhoods and Families, and that reached the Witness of Truth in many hearts, having lost this, you will be left as destitute, as naked, and as bare as ever People was left, without timely and sincere Repentance.

Friends, as touching my last Paper which I sent, with the other of B. D's to your Monthly Meeting, in which was some things hard to

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be rightly understood by you, especially since I am again with drawn from you, being warned of God so to do, and that I may keep Truth clear, and my Testimony thereunto, however censured and looked upon by you, the great thing with me, is, and hath been, to approve my heart to God, and to ipeak the Truth uprightly, without partiality or respect to any Mans Person, and whilst I am kept there, I heed it little who commends, or who discommends me; for not he who commendeth himself, or whom another commends, but whom the Lord commends, that is approved; I say, that I may be the more Intelligible, and prevent and take off, what in me lies, those evil and hard Constructions which very aptly and readily you may put upon what I there writ, as concerning *Princing* and *Exposing*, as hath been of late, both by one side and the other, which I shall explain, and give you my sence, thus, That I have and can honestly and safely testifie against such manner of *Exposing* as hath been of late by both, as that which ought not to be amongst Brethren, who are to dwell together in Unity; yet if the Lord will make use of, or permit an Instrument to lay open & expose a People for their Unfaithfulness, and for their treacherous dealing with him, who shall then withstand the Lord in what he doth, who doth whatsoever he will? and though men cannot

see

see it so, yet whatsoever the Lord doth, is well, and he is and will be glorified over all; and if he be not glorified in mens Salvation, he will be glorified in their Destruction, as he was upon hard hearted *Pharaoh* and his People when he wrought that mighty Deliverance for *Israel*; for the Scripture saith concerning *Pharaoh*, *For this same purpose have I raised thee up, that I may show my Power in thee, and that my Name might be declared throughout all the Earth.* Thus you may see, in one sence we may safely condemn such manner of expoling, dividing, rending and tearing Member from Member, as that which ought not to be among Brethren, as the Apostle mentions in one of his Epistles, *These things, my Brethren, ought not so to be;* so say I, Brethren ought not to differ, fall out, and be at strife, but all rather dwell together in Love and Amity, being all of the same Mind, and of the same Judgment; and this is very aimable, and a comely thing for Brethren thus to dwell together in Unity; but if that a People who have professed themselves to be in the greatest Unity of any People besides, and all to believe the same things, professing the one Faith, one Lord Jesus Christ, and one Hope of their Calling, if this People, or a part of them shall be found in Error, & certain men from among themselves shall arise, and shall teach and assert things contrary to sound Doctrine, and shall continue
and

and persist to maintain such corrupt and erroneous Principles and Doctrines, to the infecting and corrupting of one another, so far as to the *Denying of our only Lord and Saviour Jesus Christ*, and if for this their great Degeneracy, and contemning of the Word and Testimony of Jesus, God shall immediately concern & raise up some from amongst themselves, to correct, reprove, reprehend, and sharply to testify against the same, in the zeal and fervency of their Spirits, and also to withdraw from their Fellowship and Communion; and whether it be not right and justifiable in the sight of God so to do, I leave to the Wise in heart to judge.

Thus you may plainly see I have and can freely condemn the Printing, Exposing, Separating & Dividing one from another in the Church of Christ, and amongst Brethren, that it ought not to be, but in that other sense, as I have told you, if the Lord doth it for a good end and purpose, to make manifest Hypocrites and evil Workers, who live in Error, and to search out the hidden Workers of Darkness, and the Hypocrites in *Zion*, and who profess themselves to be *Jews*, and are not, but do lye, and for the laying open Heresie and Error, that hath long lain undiscovered, that so those that are approved of him may be made manifest; and if he will raise up some from amongst our selves to do this Work,

Work, which you account so ill a Work, yet in this sence, as the Lord doth it, in order to effect and bring to pass his own Purpose, I may not condemn it, it being the Day that I have much wished for, that those that are approved might be manifest, and no place found where the Worker of Iniquity might hide his head; and the Day is come and coming, that will find them out of all the dark Places and lurking Holes.

So, with little more, I shall conclude, desiring the Lord, if it be his Will, to turn your hearts to him, and to work a true Reformation and change in your Minds, that so the thick Vail of Darknes and Error, that is over many of your hearts, may be effectually rent off and taken away, and that you may come to know the holy Covering of God, and to put on the Lord Jesus Christ, and to be covered with his Righteous Power and Spirit, and then I know you will not be found naked, but might be able to stand before the Son of Man.

Now as to any amongst you who may be conscientiously concerned, as to me, if any such there be, I am able to give a further or more full and satisfactory Account of my leaving you again, if desired; and as to my going to and fro for my own satisfaction, which ye render to ill, and as being now worse than before, and that it bespeaks me and us of an unstable Mind, and wavering too and again,
for

for my late condescension in coming so near you (as I was willing to come as near to you as the Truth would possibly admit) and that in love, for the Bodies sake, the Church; but how I am the worse for so doing, I may tell you, and what my Experience hath been since I came last amongst you, or rather that you came to us in your appointed time, for I never did see my way clear to come to you; indeed I can own, in one sense, I am not the better for my being last with you; and though it was not long that I was with you, yet I now think it was long enough, and shall truly and honestly declare my experience, and how I found it in that time, which thing I kept secret to my self, but I minded it well, and how the Lord was to me in that time, and whether I enjoyed him now amongst you, so as I did before, when in the Separation, as knowing what he had been unto me then; and this Experience I have, and am now free to tell it, That the nearer I came to you, the Lord he with-drew himself the further from me, and I wanted those Soul refreshing Comforts that I had from him before; and as I with-drew my self again from you, the Lord immediately drew near to me again, and then my Love and Zeal began to flourish & increase more to him, which (while near to you) began to flatter and decline, because I was not to sit down with you in an evil secure state, nor could

bold I sit down with you in the state I saw you in, nor was it ever in my heart so to do, as knowing certainly, if I did, the Lord would wholly with-draw himself from me, and shut up, and with-hold his wonted goodness from me, and whom my Soul was still concerned for, that I might not loose him, nor do that which might give him cause again to hide his face. These things I made Observation of betwixt the Lord and my own Soul. Also, a little before I left you, the Lord set it clearly before me, your unprofitable state, and where you are, and what your lot and portion will be, and mine also, if I continued with you, so as to sit down and have fellowship with you in that dark evil corrupt state, which the Lord knows, and my Soul knows, you are now sitten down in, and he hastened me much before I left you, as Lot out of Sodom, To haste, and flee as for my Life, and to save my sel from such a Generation as are out of the Faith of the Lord Jesus Christ, which I can now with greater boldness affirm, than I could before, having had the advantage to hear and see the second time again for my self, and which was the main & great cause of my being amongst you the second time, that so I might have a more perfect knowledge of these things, and like the Noble Bereans, desired to find and search out, whether these things were altogether so, as the Cry and Report hath been:

And why should any blame me for this, or resent so ill, my coming and going to and fro, as being under a Soul concern? I wish that many amongst you, that are settled on their Lees, were in like manner so concerned, and that I could see many going to and fro; for its said, *In the latter days they shall run to and fro, and Knowledge shall increase.* And seeing I came to seek the good amongst you, (had it been to be found) and not to spy out your liberty in Christ, and bring you into Bondage, yet was willing to say out whether ye have indeed the Faith of our Lord Jesus Christ; and finding that you have it not, am warned to with-draw, and have no fellowship with such as cannot bear to have the Lord Jesus Christ preached amongst you, the which advantage I have had by my being last with you, seeing plainly, that its not as you have endeavoured to make People believe, *viz. I have its not for the Testimonies sake, that ye deny these in the Seperation, but for this dividing Spirit, and for reviling and exposing;* But this Cover is now stripping off, and will not longer hide you, but you must now appear as ye are, and that ye are of those that love not the Lord Jesus Christ, as your doings have and do manifestly declare.

Elias Burling.

Postscript.

AN I whereas it was questioned by some in the time of my being last amongst you, *Whether I did really intend and desire to come into Unity with you again?* To which I can say, I did innocently and truly desire it, could I have so one, and not have joyned with men of evil and corrupt Principles and Practices, who I see, had and have free liberty to preach and pray in your Meetings without let or interruption, but such as bring the Doctrine of Christ, and set him before you as the Object of your Faith, cannot have the like liberty, but their Doctrine and Testimony opposed and contradicted time after time.

Also, whereas it may look strange that I lay so deep a Charge upon some, as their *Denying our only Lord and Saviour Jesus Christ;* I say, I know none that have done it in express words, for in pretence they own him largely, but by necessary and undeniable Consequences they have done it, as can well be made appear, not only by what mine Ears have heard, but by many more Ear Witnesses with me, which these Instances following are Evidences, *viz. 1st, Their Preaching publicly, That*

the Jews did not see the Worlds Saviour; which naturally is to deny Jesus of Nazareth, the Son of Mary, Abraham and David, to be he, and contrary to his own words, John 6. and this received by the said publick Meeting, and at the same time the contrary plain Scripture Doctrine and Testimony, denyed and opposed, as also at the next Monethly Meeting. 2dly, The Testimony of G. Hutcheson, That Christ is now in Heaven glorified in the true Nature of Man, was opposed by several Persons in the publick Meeting, and said Meeting owned them therein. 3dly, In that G. H. hath been publicly opposed, in testifying, That the great Mystery of Godliness, (1 Tim. 3. 16.) was God manifest in the Flesh of Christ, (for one had applyed it wholly to God being manifest in our Flesh to destroy sin) and by one called a Novelty, and said, G. H's Interpretation of said Scripture, was a Perversion, and giving his own, and a wrong Construction upon it, and an adding thereunto; and with hands stretched out, Threatened him with the Plagues in Rev. 22. 18. and this in a publick Meeting, and no one that I heard reproved him for it, but rather justified him therein. These, with divers other Instances that might be given, are Proof sufficient, that you are greatly ignorant of Jesus Christ, whom God raised again from the Dead, and hath set him at his own Right Hand of Power, having also appointed

pointed a Day in which he will Judge the World, even by the *Man Christ Jesus*, of which he hath given Assurance to all men, in that he raised him from the Dead; and whomsoever have the true Faith, believe, that God raised from the dead, and that he was received up into Glory, That he that was dead is still in being, and that he ever lives, and shall come again in the Day appointed to judge all Mankind; but this is denied by them whom we are separated from, witness *H. W.* lately, when *G. H.* was saying, That it was his Belief, That that same Jesus that ascended out of the Sight of his Disciples into Heaven, should outwardly appear again, and that he should see him with the Eyes of his Resurrected Body, which *H. Willis* wondered at, and with Hands lifted up, said, *He never expected any such thing.*

Now I have this advantage by my being last with you, That whereas you have endeavoured to make me and others believe, *That its not for the Doctrine or Testimony's sake that you have denied us, but for Reviling, Printing and Exposing the Faults and Weaknesses of Brethren*, which I also am against as well as you, and have and can condemn it, so far, That it ought not to be done against the true Brethren and *Israel of God*; but Anti-christs, and all Anti-christian Practices and Principles are and ought to be born witness and testified against

against in the Zeal of the Lord; so that this
 false Cover and Pretence will not longer do,
 it being already seen through by many of the
 honest hearted, whose Eyes are so far opened,
 that they begin now to see you, and there is
 no hiding of your Iniquities and Hypocrisie,
 with this or the other pretence, for the Lord
 is about thorowly to search his Camp, and to
 rip off every false Cover, till he hath laid all
 open, naked and bare; and there shall be no-
 thing able to hide any from the face of the
 Lamb but the pure Power, and heavenly
 divine Covering of the holy Spirit of the
 Lord; therefore it concerns us all and every
 particular to see to it, whether vve have got
 this Covering on, yea or nay.

E. B.

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